1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

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Turks do not receive dowries from their brides but have to pay a deposit in advance for the wife-to-be. When a divorce occurs, the wife's family keeps the money if the man is to blame, but is supposed to give the money to the man or his family if the woman is to blame. [583] [586]

2. See "Women in Greece Demand Equality," *New York Times*, August 22, 1954. Some indication of the changing status of women, particularly in the cities, is found in the periodical *Hellenis: The Voice of Greek Women*, published in English in Athens by four of the leading women's organizations: National Council of Greek Women, Lyceum Club of Greek Women, Hellenic Association of University Women, and Hellenic Girl Guides Association. Also see Panos D. Bardis, "The Changing Family in Modern Greece," *Sociology and Social Research*, XL (1955), 19–23. [575]

3. See K. M. Kalyves, *Laographika Kymes Euboias* (Concerning the Folklore of Kyme, Euboea) (Athens, 1938).

4. Occipital flattening occurs in Epirus. This shape is not particularly sought, according to informants in Ioannina, the provincial capital, but results because the Epirote mother does not take the time to change the child from side to side so that the different parts of the head press against the cradle board. They go about their work and leave the child to cry for hours. Epirote men also seem to prefer the type of haircut that accentuates their particular headshape. It was interesting to find that many educated Greeks in Athens thought the Epirote head an inherited biological trait and not the result of child-care practice. [856] [302] [827]

5. D. Lee, "Greece," in *Cultural Patterns and Technical Change* (Paris, 1953), p. 87 (Mentor edition).

6. UNRRA, *Greece: Ripe for Improvement* (Washington, D.C., 1946), p. 10.

7. Z. D. Ferriman, *Home Life in Hellas: Greece and the Greeks* (London, 1910), pp. 181–82.

8. Kitsos A. Makres, *Pelionitikes Phoresies* (Volos, 1949). He has made a special study of the art themes on the heads of shepherd crooks: ram's heads, dove feeding a snake, various sitting figures, to mention a few. [532]

9. Angelique Hadjimihali, *L'Art populaire grec* (Athens, 1937). See also her article in the *Megale Hellenike Enkyklopaideia*, X (1934), 827–844.

10. See also D. Loukopoulos, *Pos hyphainoun kai dynontae oi Aitoloi* (How the Aetolians Weave and Dress) (Athens, 1927).

11. Throughout Greece there are various customs related to "feeding the fountain." Women may bring cheese, butter, bread, to leave at the fountain and say, "As the water runs, may animals and crops be abundant and prosperous." [782]

12. Economic Cooperation Administration Mission to Greece, *The I.K.A. Insurance Population*, November 1951 (mimeographed).

13. J. C. Lawson, *Modern Greek Folklore and Ancient Greek Religion: A Study in Survivals* (Cambridge, Eng., 1910) p. 21.

14. D. Loukopoulos, "Symmikta laographika en Aitolias" (Collection of Folklore Materials about Aetolia), *Laographia*, XII (1938), 7–11, 47–61. The Spetsai materials came from personal interviews with Chrysoula. [124]

15. Mutual Security Agency Mission to Greece, *Medical and Sanitary Data on Greece*, June 1952.

16. Ernestine Friedl, "Hospital Care in Provincial Greece," *Human Organization*, XVI (Winter 1958), p. 25.

17. *Ibid.*, 26.

Chapter VIII. Courtship and Marriage

1. K. M. Kalyves, *Laographika Kymes Euboias* (Concerning the Folklore of Kyme, Euboea) (Athens, 1938), pp 27–30.

2. Panos D. Bardis, "Main Features of the Greek Family During the Early Twentieth Century," *Alpha Kappa Deltan*, Winter 1956, p. 17. Indicative of this double standard is prostitution, which is found in the town or city, although no houses of [548]

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THE WATERS OF MARAH

178 795 346 centuries of Turkish dominion. Outwardly they are scarcely distinguishable from the cottages which surround them: only the shallow apse at the east end proclaims the church.

[532] Within, however, one finds oneself in another world. Walls unpierced by windows are covered with paintings which set forth the whole story of creation and redemption. Patriarchs and prophets mingle with the saints of the new dispensation; Elias is caught up to heaven in a chariot of fire and Jonah goes down to the bottoms of the mountains with the weeds wrapped about his head; those whose names are honoured throughout the length and breadth of Christendom, Athanasius, Basil and Gregory the Divine, rub shoulders with local saints like St. George of Iannina and the Neo-Martyrs; the Lord Christ is baptised in Jordan, He changes the water into wine and reigns in triumph from the tree of Calvary; the Holy Spirit descends in tongues of fire upon the apostles. Here in these little chapels—"rather like Vaults or Sepulchres than Churches, having their Roofs almost levelled with the Superficies of the Earth, lest the most ordinary exsurgency of structure should be accused for triumph of Religion, and to stand in competition with the lofty Spires of the *Mahometan* Moschs"—the mysterious life of the local church was nourished throughout the dark days of oppression; the saints which were in Kastoria, like their brethren at Thessalonica, obeyed the apostolic injunction to hold fast the traditions which they had been taught.

178 795 788 771 Not infrequently, it must be confessed, zeal for the preservation of the faith in the midst of an alien environment gave rise to a certain lack of discrimination. The pure gold of the apostolic tradition has not been handed down from generation to generation without gathering to itself certain accretions of doubtful worth, and the simple Christian is not always able to distinguish the one from the other or prepared even to admit the possibility of such intermingling.

> This Reverence to the Church [observes one of the old writers] produces a firm belief and strict adherence to the Articles of it, and to all the Ceremonies and matters the most minute and indifferent, not suffering the least change or alteration in them. For although they are sensible (as many of their Priests have confessed to me) of the inconvenient length of their Liturgies . . . and of many superstitious Customs and Ceremonies derived to them from the times of *Gentilism*, which are now ingrafted into, and as it were grown up

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11 The church at Ziakas

[facing p. 102]

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727 my journey with an escort of seven soldiers, and with a corporal of the gendarmerie as guide.

At three o'clock we reached Mavronoros, the 'Black Mountain'; a small village, quite deserted and in ruins. Somewhat surprisingly, [346] the church (which was dedicated to St. Theodore) had survived the bombardment. A single projectile had apparently found its mark and a portion of the vault had collapsed, but the walls were sound enough and the paintings which covered them had not as yet suffered greatly from exposure to the elements. A chapel on the hill above the village was completely gutted and almost every house was in ruins. So complete was the destruction that we were unable to identify the remains of the school.

484 A brief halt and we set out towards Ziakas, where I was to spend the night. We followed a water-course for some distance before intercepting the mule track. The ground had thawed since morning and the going was laborious. On a ridge commanding a wide prospect of this abandoned countryside we met the relief escort from the Ziakas garrison, and I reluctantly relinquished my handsome mount for a mule saddled after the school of Macedonia. We crossed the Venetikos by an ancient bridge and reached the headquarters of the garrison, a kilometre below the ruins of the village, a little before sunset.

727 It was too late to see anything of Ziakas that day, but the isolated community was delighted to have a visitor and the evening passed merrily enough. The night was chilly and I slept fitfully. From the [136] [231] mountains, which rise to close on 5,000 feet above the village, came the howling of wolves and jackals. Two wolves had ventured into Mavranaioi itself a few nights earlier, and, despite the vigilance of the sentries, had attacked and killed one of the mules picketed amongst the cottages. There had been neither sheep nor goats in these mountains for more than three years.

The morning was cold and cheerless without trace of sun. I took leave of my hosts about half-past nine and was accompanied to the village by a young lieutenant from Salonica. Ziakas had not only been burned by the Germans; it had more than once been the scene of heavy [346] [532] fighting within the last three years. The church stood at the entrance to the village. It was completely ruined, but a few paintings still clung to the walls of the apse, and, amidst the waste and desolation wrought by man's sin, the Son of the Virgin, the Alpha and the Omega, raised His hands in blessing. The destruction of the village—one of the

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VI Eikon from Edessa in Macedonia

[facing p. 119]

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training of men for work in the provinces. The new movement has taken up and extended almost every type of evangelistic work developed by the voluntary associations. Its activity in the field of publishing has been particularly notable, and has been greatly extended by the setting up of a modern printing press at Moni Petraki in December, 1951. The official journal of the Church of Greece as well as new periodicals for the parish clergy and for the family are printed on this press.

Amongst the projects which the Apostoliki Diakonia hopes to carry out within the next few years is the creation of a 'spiritual centre' just outside Athens, which will include a training college for deaconesses, a hostel for girls studying in the theological faculty of the university, and a model high school, all grouped about a church. Other model schools are to be set up in Tenos and Patras. Like the voluntary movements, the official Apostolic Diaconate supports preachers working in the country dioceses and organises catechetical schools. It seems probable that many of the smaller voluntary movements that flourish in the provinces will before long be absorbed by the official Home Mission with its centralised organisation and unrivalled material resources.

In the case of the more important voluntary associations, however, the position is rather different. The Zoë Brotherhood, above all, now has a highly developed organisation peculiar to itself, and while the movement's ultimate aims are in no sense incompatible with those of the official Home Mission, it has acquired a very marked spirit and tradition of its own. Though the days when members of the brotherhood could be tried for false teaching and *kakodoxia* are long since past, and its preachers and confessors stand high in the estimation of the ordinary people, Zoë still has many bitter opponents. The brotherhood is still young and it would be surprising had it escaped altogether from the growing pains of youth. Not all of its members have been endowed with the surpassing gentleness and mature discretion of its founder; in denouncing the evils of the times they have sometimes shown a spirit that recalls Apostolos Makrákes rather than Father Eusebius.

The voluntary movements have, it must be confessed, borrowed somewhat unwarily from the west. Their influence in the field of eikonography, for example, has been deplorable: the wonderful traditions of the Greek Church have been utterly abandoned in favour of feeble imitations of the effete and secularised religious art of Latin Christendom. Here, at least, the Apostoliki Diakonia has set a most

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courageous example and one can only hope that the work of Photis Kontoglou, somewhat mannered though it is, may mark the beginnings of return to a tradition that had not wholly perished in the remoter provinces of Greece when the dominion of the Turk was overthrown.

When all is said, however, the fact remains that the Zoë Brotherhood has, under God, been the most potent factor in the spiritual awakening of the Greek people during the last two generations, and the traveller who would form a just estimate of the present situation will, if he is wise, take the trouble to gain a first-hand acquaintance with the labours of this remarkable movement and to enter into its spirit before he pays heed to the strictures of its critics.

One can readily understand the desire of the ecclesiastical authorities to systematise and co-ordinate the evangelistic activity of the voluntary associations: even in reforming circles to-day one is frequently reminded of the saying 'every Greek a *kapetanios*!' It is, however, no less important to remember that the marvellous work of these unofficial bodies has sprung from the consecrated life and example of a handful of men who had given themselves wholly to God that His power might be manifested in them, and it may well be that the new Home Mission will have to learn by bitter experience the lesson that 'the victory of the width' is given only to those who have fought 'the battle of the depth' and have prevailed: the regeneration of the Greek people in Christ will not be brought about through legislation and centralised planning alone.